harbour; but may be used for preventing it, till certain ends have been accomplished, from dashing upon the rocks. 'We believe/' says Vinet, "in the wreck of humanity; we believe that its unfortunate ship has perished, but that the remains of that great catastrophe float on the waves. A few of these are fit for some use, but none of them can bear to the shore the least of the passengers/'

In many cases, there is direct obedience, not indeed full and constant, but partial and occasional, to the dictates of the conscience. Let it be acknowledged frankly, and without any mental reservation whatsoever, that there is in society much sterling honesty, proceeding from conscientious integrity of character, and not from any discovery of the advantages which may spring from the course of conduct pursued. Not only so, there is in many a high sense of honour, and a noble-minded generosity of character, originating in a largeness of heart, and guided by an acute sense of right and wrong, which command our esteem and admiration. We always suspect the man who sneers at the idea of the existence of human integrity and benevolence, that he is himself the villain which he believes others to be. Now, it needs but a moment's reflection to discover, how much the peace and general wellbeing of society are promoted by the belief in this high honour and disinterested philanthropy. Though society could be held together in a sort of way by the restraints of God's providence, it would be a sad scene of constant jealousy, without the mutual confidence engendered by sterling honour and gene - rous love.

But while it is freely admitted that the peace and decorum of society are thereby greatly furthered, we are not therefore to conclude that human nature is spotlessly pure. The disorganization of the mind may be discovered in the very character of the restraints which the conscience imposes. There is a

favouritism displayed where all may seem to be candour, and the partiality of the judge comes out in the selection of the cases in which a righteous judgment is pronounced.

Let us mark the peculiarities of those cases in which the conscience is in the way of controlling the mind, and directing it aright. *As a general rule, it is most disposed to do so when the sin, after commission, would be forced most readily and frequently upon the cognizance of the conscience.* As for instance—